Rome's Additions
TO
CHRISTIANITY
Shewn to be Inconsistent with the
True Design of so Spiritual a Religion.
IN A
SERMON
Preached at *EDINBURGH*,
IN THE
last Church of St. *Giles*. *Feb.* 14. 1686.

To which is prefixt
A LETTER, Vindicating it from
the Misrepresentations of some of the
ROMISH-CHURCH.

By *JAMES CANARIES*, D.D. and Minister of the Gospel at *Selkirk* in *Scotland*.

LONDON,
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THE LETTER.

SIR,

IN compliance with your desire, (to which I can hardly refuse any thing) I have sent you this Sermon. I know 'tis the noise has been made about it that prompts your curiosity to seek after it. It had indeed the good fortune to be favourably received by an Auditory, which (I need not tell you) is one of the most learned and judicious perhaps in the whole World. But yet on the other hand it has met with as ill luck, to be most unjustly misrepresented by some of the Romish Communion, who have been pleased upon its account to tax me as guilty of some seditious design to amuse the people with Fears and Jealousies of Popery, and thereby dispose them for those evils that are ordinarily consequent upon such prepossessions.

I was indeed much surprised and troubled to see such a strange gloss put upon it and me. And had I but foreseen that it could have been liable to any such misconstruction, I had rather chus'd even to suppress a

Zeal, which otherwiſe was certainly very ſeaſonable, and altogether neceſſary for my own particular circumſtances, than have given the very remoteſt occaſion for any to entertain ſuch bad thoughts of me; my Loyalty being as dear to me as my Religion, becauſe I reckon that I cannot have the one without the other.

But there cannot be any thing more viſible, than that the exhortatory part of that Diſcourſe (at which the great Scandal was taken) was levelled merely againſt a voluntary defection; I mean, ſuch a falling away from the true Religion, as is wrought by other enticements than thoſe which Truth it ſelf uſes to propoſe. For it is moſtly expreſt in the words of the Apoſtle, applied in his very ſenſe and meaning, and upon the like occaſion. And ſure none will ſay that he had any ſeditious Deſign when he wrote his Epiſtles. Beſides, are not all the Arguments upon which it is founded, evidently of ſuch a nature that they ſuppoſe the whole affair to depend upon the Liberty of every bodies own Will, without the leaſt ſyllable that can inſinuate or ſuggeſt any external violence to be done unto our Religion, or any thing to be impoſed upon us as to it? And he would have treated his Theme very impertinently, that had ſuch a wicked deſign in his view, had he ſpoke at no other rate than I did. Why then ſhould ſuch an exhortation be reputed apt to allarm the People, and prepare them for Tumults and Rebellion, when thereby they could not be rendred jealous of any perſon, but their own ſelves; ſince none elſe was ſuppoſed to deprive them of their Religion? And if Miniſters cannot exhort their Auditory conſtantly to adhere to their Religion, without becoming criminal upon that account, then

then why ſhould they be allowed to preach againſt Popery at all? For the Uſe muſt needs always follow the Doctrine.

But farther, You'll ſee that the Sermon is as bitter againſt the Fanatical Principles and Methods, as againſt Popery it ſelf; and that it does commend our Religion as much for its Loyalty, *as for its* Truth. *So that unleſs People would be ſo very diſingenuous, as to follow their Preacher onely where he ſeems moſt to pleaſe and tickle their Humours, (and ſo not he, but they onely would be to blame,) there could be no fear of any diſloyal apprehenſions to be raiſed by ſuch a Diſcourſe. Why then ſhould the moſt uncharitable ſenſe be made of one part, and ſuch too as is flatly contradicted by another? This is truly to take things by the wrong handle.*

But eſpecially ſince, as you can bear Witneſs, I have always been as much an Enemy to all manner of Fanaticiſm, as ever I was to Popery. And I bleſs God I was educated in ſuch Principles by a Father, who in the late Troubles was a conſiderable Sufferer for them, that to this very hour I never knew what it was to have the leaſt Kindneſs for any thing that but looked diſloyal. And it has been much my buſineſs in my preſent Charge to preach up Loyalty, and to perſuade my Hearers to reſt ſecurely in the Royal Promiſe for their Religion. My great Zeal in this, and particularly expreſt in that Sermon I preached on the twenty ninth of May *laſt, and allowed to be printed in the very time of thoſe infamous Rebellions that then were raging, did expoſe me ſo much to the fury and malice of that bloud-thirſty and*

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murthering Crew, as that ever ſince I have been thought unſafe even in my own houſe. Why ſhould I then be repreſented as any-wiſe ill affected to the Government, or diſpoſed to eſpouſe the Popular humour? And muſt now one Sermon againſt Popery make me be ſuſpected to be ſo? Should not rather the whole tenour of my life be the Expoſitor of that Diſcourſe, than any other conſiderations that are but extrinſick to it, and relate onely to the timing of the thing; whereas the Apoſtle bids us preach in ſeaſon and out of ſeaſon? And eſpecially when one of the chief grounds for which I am diſſatisfied with Popery, is, becauſe I certainly know that it is of diſloyal Principles, and vaſtly prejudicial to the Rights of Princes, how much ſoever the contrary be alledged by thoſe among us, who in their preſent circumſtances find it their intereſt to juggle in the matter?

Neither can it ever be imagined that now to Preach againſt that Religion, does practically contradict thoſe Principles. For his Majeſty himſelf (whom God bleſs and long preſerve) has been ſo far from ſhewing that he thinks ſo, that in his Gratious Letter to his Parliament among us, he aſſures us, that, as nothing has a greater tendency to ſecure our Privileges and Properties, than the aggrandizing his Power and Authority; ſo he propoſes no other end for maintaining it in its greateſt luſtre, than to be the more enabled to defend and protect our Religion as eſtabliſhed by Law, and all our Rights and Properties. So that to aſſert and vindicate our Religion, and to ſhew the falſeneſs of that which now ſtands moſt in competition with it, ſeem'd to me exactly to comply with the deſign of the King;

King; for which we have the greateſt reaſon in the world to be gratefull and loyal.

But they go farther than this, and, according to what is objected by a late Pamphleteer, ſay that the preaching againſt Popery, ſo as to render it odious to the People, is ill ſervice done to his Majeſty, becauſe manifeſtly tending to alienate the hearts of his Subjects, and incenſe the Rabble, whoſe ungratious temper cannot love the Perſon, whilſt they hate the Religion of the Prince.

Sure I am, I never rais'd any more odious conſequence againſt Popery, than this is againſt us. But we never thought that any, who pretend to be his Majeſty's Subjects, would have dar'd to do him ſo ill ſervice, as to drive the affair to this height. For at this rate they render it Leaſing-making and Leſe-Majeſty, to ſpeak againſt Popery at all. Becauſe no Proteſtant can ſpeak againſt it, but he muſt call it ſuch a Religion as is not the ſafe way to Salvation. Otherwiſe he behov'd to embrace it, and be Papiſt himſelf. Since there is but one Religion, that as ſuch can lead one to Heaven, and he is obliged to be of that. But according to that Authour, the charging Popery with any odious thing, (beyond which nothing can be more ſo than what is damnable) tends to alienate the hearts of his Majeſty's Subjects from him, and to beget in them a hatred of his Perſon. And ſure to do any thing that has ſuch a tendency, is as horrid a Treaſon and Villany as is imaginable. Wherefore I do appeal to all the World, if ever there was any thing of a greater tendency to alienate the hearts of his Majeſty's Subjects from him,

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than for the Papiſts thus to ſcrue up the quarrel about Religion, till it become one of the Crown, and to muzzle up our Mouths from uttering one ſyllable againſt Popery, whatever the buſie Emiſſaries of Rome *ſhould ſay in behalf of it? For if* the fears of Popery be very apt to produce the greateſt miſchiefs, *as certainly they are, then queſtionleſs the drawing ſuch conſequences from our owning our Religion, and ſhewing how falſe that great Rival Popery is, (which neceſſarily we muſt do if we own our own Religion) muſt be very apt to produce theſe evils; there being nothing more apt to engender thoſe fears, than thus to carry the matter to ſo dreadfull an event.*

But, bleſſed be God, we know abundantly that theſe pragmatical Gentlemen do run without a Commiſſion, and that his Gratious Majeſty himſelf has no ſuch thoughts of us, as they have. And we hope there is no ground for any to have them. For the reaſon why that Gentleman imagines, that the hearts of his Majeſty's Subjects are thus alienated from him, is, becauſe they cannot love the Perſon, whilſt they hate the Religion of the Prince. Truly I would not have thought that any Papiſt ſhould have been ſo little conſiderate, as to own and declare that Principle, That the People cannot love the Perſon, whilſt they hate the Religion of the Prince. For this is a plain confeſſion, and not Auricular either, that ſince Queen Mary's *days there has not been a Prince among us loved by his Popiſh Subjects; and that in all times coming no Proteſtant Prince can ever expect any of their affection or kindneſs. And it is certain, that, as the Prieſts and Jeſuits have made it their buſineſs to render Proteſtancy as odious and abomi-*

abominable as it was poſſible for them to doe, ſo they will always continue to do ſo. What then has become of all the Popiſh Loyalty that has been ſo much talkt of? And are not Proteſtant Kings in a brave and glorious condition, when they have Popiſh Subjects? But what if Britain *were as much Popiſh as now it is the contrary, and a Proteſtant King were ruling over it, would he not have a pretty Tenure for his Crown? And would theſe Gentlemen ſpeak ſo in ſuch a caſe? Indeed too much fondneſs, without any ground at all, has made them very far alter their Dialect of late. Though at leaſt Policy and Prudence ſhould reſtrain them from ſuch Arguments. For we hope they will not be ſo bold as to ſay but that their preſent circumſtances may be changed, and that* Britain *may have a Proteſtant Prince again; although it is our Prayers (as fervently and zealouſly as 'tis any Papiſts) that we may enjoy our preſent Great One reigning over us, till he ſhall have outgone all his Predeceſſours, as much in Years, as in Glory. But moreover, I would ask theſe Gentlemen whether or no they think that the Primitive Chriſtians were but very cold to their Princes, nay that they went ſo far as even to hate their Perſons, becauſe they were not of their Religion? Sure I am they will not ſay but that it was their Duty to do otherwiſe. And if it was their Duty, ſure they will be ſo charitable to them, as to think they did not prevaricate in it. So that Chriſtian Subjects not onely ought to love the Perſon of their Prince, even out of mere Duty, whatever be the difference of Religion between them; but we muſt preſume that they have actually done ſo, there being nothing to recommend thoſe Princes unto them, but onely that they were ſuch.*

But when we have a King whoſe Perſonal Excellencies are as vaſt as his Title is, and whoſe Goodneſs to us (and eſpecially manifeſted in allowing us the free exerciſe of our Religion, according to the full extent of all the Laws we have in the behalf of it,) is as great as either; And ſo when the Ingenuity of our rational Nature, and the moſt preſſing gratitude, together with the higheſt Duty, ties us as with a threefold cord, that cannot eaſily be broken, to love and admire him, and to devote our Lives and Fortunes to his Service: His Proteſtant Subjects (and theſe are all the three Nations almoſt) muſt be firſt repreſented as worſe than Cannibals and Devils, before they can be imagined to be guilty of the contrary; And the Miniſters muſt be lookt upon as the baſeſt and uglieſt Monſters that ever deſerved that Name, before they can be ſuppoſed to deſign the preaching them into the being ſo.

Wherefore notwithſtanding all that theſe Gentlemen can doe or ſay, we will love him as our Happineſs, as our Glory, as our Defence, as the very breath of our Noſtrils, and as the Anointed of the Lord, and as much as they for their Hearts and Souls can do, though we have reaſon to ton them our Thanks for having extorted this competition from us.

But, Sir, their miſtake in all this lies here, that it is ſuppoſed that whatever is charged on the Religion, as it is abſtractly conſidered, is likewiſe directed to the Perſons of thoſe who profeſs it. And as nothing can be more malitious than to ſuggeſt this,-ſo neither could any thing be more unjuſt: For whoever among us ſaid, that

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all of the Church of Rome *will inevitably incur thoſe conſequences whereof we challenge the Religion it ſelf? God forbid that we ſhould. And I am very certainly perſuaded that there are many good and juſt, vertuous and devout perſons in that Communion; and that thoſe circumſtances which I preſume they do invincibly lie under, are not prejudicial to that ſincere intention for the Manner, and thoſe fundamental Doctrines and Laws for the Matter, of their Piety, which they may enjoy in that Church. But yet we muſt ſay that all this good comes not by virtue of any thing of Popery as ſuch. And that thus to diſtinguiſh is very reaſonable, appears from this, that the Papiſts themſelves do follow the ſame Method in diſpenſing their Charity towards us. So that in this caſe we form a twofold judgment; one directed to the Religion it ſelf, which is the judgment of ſtrict arguing; and another to the Perſons of thoſe who are of that Religion, which is the judgment of Charity. And the Conſequences of the one do neither infer, nor claſh with, thoſe of the other. And thus the way of ſpeaking of Things, without involving the Perſons to whom they belong, has obtained to be common in the World. And without a new regulation of Speech were firſt indtroduced, ſuch a Conſtruction of ſpeaking againſt Popery, as theſe Gentlemen fanſie, can never be made, nor ſuch conſequences follow upon it.*

And here I would have you take notice that there is a great difference between the preaching what has any proper tendency to poſſeſs the people with Fears and Jealouſies of Popery, (which without all doubt is very prejudicial to the Government, and as ſuch ought to be utterly abſtained from;) and what onely repreſents Po-

pery, as a thing falſe and odious in it ſelf, without any direct or indirect inſinuation that it will be impoſed upon us. For the firſt does palpably reflect upon the Governours themſelves, and levels all that is odious, not at their Religion ſo much as at their Temper and Perſons: whereas the ſecond abſtracts wholly from the Perſon, and ſtrikes merely at the Religion; and does onely intend by way of Argument and Perſuaſion to prevail with thoſe who are of that Religion, to forſake it, and with thoſe who are not, never to embrace it.

Wherefore it would ſeem that theſe Gentlemen do principally aim at this, viz. *To have our People led back again to as great an ignorance as was that from which the Reformation reſcued them, and as is altogether neceſſary for their deſigns of wheedling them over to Popery. For either they underſtand their Religion ſufficiently already, and need not be inſtructed by any Preacher; and then, though there were never a word of Popery in all* Britain, *but what the Papiſts themſelves do ſpeak, yet (according to that Principle which theſe Gentlemen make uſe of) they would be as much diſpoſed to hate the Perſon, becauſe of the Religion of the Prince, as when the Pulpits did thunder never ſo loudly againſt it; becauſe in that caſe they would underſtand and know all the ill things of it, that were requiſite to render it odious unto them. Or elſe there is need that the Preachers ſhould both inſtruct and exhort their Hearers, and as the Apoſtle ſays, tell the ſame things over and over again; and then to have them ſilenced from preaching againſt Popery, as theſe Gentlemen would have them, were to have the People left quite to themſelves, till by degrees they ſhould become ignorant enough for*

their

their purpoſe. And ſo in a few years Proteſtancy would wear out of its own accord.

But after all this, I am very far from thinking that Miniſters ſhould treat the Popiſh Religion more harſhly than mere neceſſity requires them to do; eſpecially ſince they ſee that ſome people are pleaſed to make ſuch miſconſtructions, and to draw ſuch conſequences. It is true I have endeavoured in this Sermon to ſhew how far the conſequences of Popery in ſome caſes do amount. But never having heard that this gave offence, I thought I had the liberty to manage my Subject to the beſt advantage I could. And unleſs thoſe who are content that we ſhould preach againſt Popery, would ſtint and limit the ſcope of our Conſequences, how ſhould we know where to ſtop? For 'tis rare to find any Man undertake the refutation of a thing, but he will even naturally be led on to impeach it of all the evil that can render it odious, provided he ſees himſelf ſufficiently furniſhed with evidence to make out his charge.

But I bleſs God, that as there is no Man upon earth that I entertain any malitious thought againſt, ſo I never found my ſelf much enclined to render things more odious than I was convinced that really they were. And with all my heart I could wiſh that the differences between the Popiſh Religion and ours were brought to as narrow a compaſs, and to as fair an accommodation, as is poſſible. Neither ſhall it ever be my deſign to widen them. But the truth on't is, how to make up one of both, is a thing I could never underſtand, the Extremes being at too great a diſtance to be ever brought to one Point.

But what ſhall we ſay of the Conſequences which the Papiſts do endeavour to draw from our Religion? That fore-cited Pamphlet, entituled, Popery Anatomiz'd, *expreſly charging all the Rebellions that have been ſince the Forty-one, upon this bleſſed Principle, (as in his Drollery he is pleaſed to call it) that every Man muſt be allowed a judgment of Diſcretion to reade and underſtand the Scripture for himſelf, ſo as not to pin his Religion on the ſleeve of the Church. I wonder what can be more odious againſt Popery in all my Sermon. But how very groſs, and abſurd, and ridiculous, and monſtrous, and abominable the Writers for* Rome *have ſtudied to repreſent our Religion, is as well known, as is the Sun in the firmament.*

As for the alledged virulency of my ſtyle, you'll ſee, Sir, by the Sermon it ſelf, that there is not one expreſſion in it but what has been commonly uſed by the Writers of theſe Controverſies upon which it treats. And the Authour of the Papiſt Miſrepreſented *is in ſeveral places content to take with as hard language, if ſuch or ſuch things be made out againſt him: which I think clearly done already. So that if the Reaſons be good, they juſtifie the ſeverity of the Terms, for then things are only called by their proper Names. And who ſhould be angry that they are ſo?*

Yet I am ſo far from approving any ſcurrilous or ſcolding Language in the handling of Controverſies, or in publick Sermons, that I have ever been much prejudic'd againſt thoſe Books and Diſcourſes that are loaded with it. And ſo long as good manners can be kept

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up without any injury done to the Truth, certainly there can be no ſuch ingenuous pleaſure in venting ſome Satyrical wit, as to be more prevalent with any ſober Man than they can be. And therefore in all the occaſions I ſhall have to deal with Popery, I am reſolved never to aſſault it ſo much with hard Words, as hard Arguments, being too well furniſhed with the one to need run for any recourſe unto the other.

But, Sir, what touched the Loyalty of the Sermon was not all. For it is alſo ſaid to be wholly ſtuff'd with Lies and Calumnies. It is good luck I ſtand not here alone, it being now the common cry that Popery is Miſrepreſented. And we no ſooner unveil the Myſtery, but the Papiſts proteſt againſt Proteſtant Popery. And it is called our ordinary artifice to keep up our People, to draw the moſt ugly, and ſo moſt falſe characters of that Religion, which we can only ſcold at, but not refute. It is pretty indeed to ſee the chaſe ſo turned. For the piæ fraudes *were wont to be as much the profeſſed as peculiar Doctrine and Practice of their own Church. We thank God ours needs no ſuch Supporters. And our Auditours are not ſo much kept in ignorance as to be eaſily impos'd upon. And now, Sir, you have the Sermon. And if it appear not by it, that whatever I have charged them withall, is, if not the direct Doctrine of the Council of* Trent, *yet at leaſt the moſt common ſentiment of their Doctors, and that all my Deductions are truly conſequential and juſt, then I ſhall willingly ſubmit to your cenſure, which will be more ſevere to me than any that my avowed enemies can inflict.*

Now,

Now, Sir, to complete all, it is ſaid that I ſhould have been civil to a Religion I was once of. 'Tis true, I went abroad about nine years ago, ſcarcely being then of Age, and very unſetled in my judgment, and unripe in my Reaſon: and then I was abuſed by the Sophiſtry of ſome Jeſuits, ſeveral unlucky circumſtances concurring to favour their ill deſigns upon me. And thus I continued with them till towards three years, that through the mercy of God I was brought back again to that pure and reaſonable Religion from which I had ſo fooliſhly Apoſtatiz'd. And indeed I was not long at Rome *when I began to diſcover what a lamentable change I had made. For to any ingenuous Man there can hardly be a more convincing demonſtration, than that Ocular one which is daily to be ſeen there. So that if Papiſts will deal prudently with their new Proſelytes, they'll be very wary to ſend them too ſoon unto that place.*

But in all this my caſe was but ſuch, as if one in a violent Fever ſhould through his raving diſtemper cry out that he was a Papiſt; but ſo ſoon as he recovered his ſenſes and judgment again, would ſcarcely believe he was ever ſo wonderfully tranſported by his diſeaſe, and was mightily aſtoniſhed, that even in thoſe Paroxyſms he could run ſo far beſide himſelf. Now why ſhould either they have any thing to brag that one in a very reſembling condition was ſo greatly deluded; or ſhould I owe any other civility to that Religion now, but to let all the World ſee how much ground I had to forſake it. But ſure I am, I was never uncivil to any perſon of that Religion, but have ever made it my buſineſs to ac-

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quit my ſelf toward them of all the obligations they ever laid upon me.

But, Sir, you'll perhaps wonder that, after there was no more to be ſaid againſt the Sermon, or directly againſt me, becauſe of it, they ſhould come at laſt in the general to vent themſelves againſt my having abandon'd their Communion; alledging, that I was influenc'd by other Motives, than thoſe which are proper for Religion. I am not to fix meaſures to any bodies charity. But God is the ſearcher of all hearts, and I have a Soul to anſwer unto him for whatever I do here in the Body, when that great day of accounts ſhall come, wherein the Motives upon which all Men do embrace their Religion, will be laid open and made manifeſt.

But, Sir, to ſatisfie the World I have this to ſay, that I am ready upon all occaſions to give a reaſon for the hope that is in me to every body that ſhall ask about it. So that I doubt not to ſhew (and I promiſe my ſelf that this Sermon will partly do it) that, whatever were my Motives; yet I have done what was juſt and reaſonable in it ſelf, and what I ought to have done however.

Tet nothing they can ſay ſhall ever trouble or ſurprize me; for I know that it is through good report and evil report *that I muſt enter into the Kingdom of God. And it is my comfort, that there is a bleſſing annext to us,* when men ſhall revile us, and perſecute us, and ſhall ſay all manner of evil againſt us falſly for Chriſt's ſake.

But, in fine, Sir, to return to the chief occasion of this long Letter (which I had never ventured upon without your expreſs Command) ſo long as thoſe Jeſuits and Prieſts, and other truckling Emiſſaries of Rome, *continue to buſie themſelves ſo extraordinarily in promoting their Faith, as they have done of late, they will always furniſh their Miniſters with Apology enough for preaching againſt Popery. For how can we betray our truſt ſo groſly, as to ſuffer our People to be ſhamm'd away from us by the crafty inſinuations of a Set of Men, who are inceſſant upon all occaſions to advance their deſign, without doing what in us lyes to prevent any inconſiderable miſchief that may happen to our Church that way, as if we were no farther concerned than to be mere Spectators of the affair? So that it is not out of the leaſt apprehenſion that Popery will ever be impos'd upon us by our King, that we Preach and Exhort againſt it. No certainly. For we look upon our ſelves as no leſs ſecure upon that head, than it is poſſible for us to be; having all our Laws in favour of our Religion confirmed to us by his Gratious Sanction, and being fully encouraged in that Royal Promiſe, of which we cannot doubt before we be heinouſly guilty of a very great wickedneſs and ſin. But becauſe ſome eminent defections give us, alas! but too good ground to fear, that the endeavours of theſe our reſtleſs Enemies may prove too ſucceſsfull with many, whoſe pliant inclinations (upon what Motives themſelves know beſt, and I will not preſume to determine) ſufficiently diſpoſeth for that Religion. And that my Sermon did but too luckily hit the juncture of that day wherein it was preach'd, you will certainly acknowledge when you know that on that very day a Presbyter of our Church*

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abjur'd its Communion. Had therefore the Miniſters of Chriſt's Goſpel ever more reaſon to beſtir themſelves in maintaining and defending the truth of it, than in theſe our circumſtances? That therefore we have ſince theſe few Months appear'd ſomewhat more zealous than ordinarily againſt Popery, others than we ought to be thanked for it; theſe having forc'd us either to be perfidious to our God, and his Son, whoſe Miniſters we are, or elſe to preach againſt that Religion, which we ſaw was like to become ſo common and ala-mode.

Thus, Sir, I do endeavour to vindicate my Self and Sermon; and I have written more largely to you, not only to approve my ſelf to one of my beſt friends, but alſo becauſe I know that you'll repreſent theſe things in my behalf wherever you hear theſe Objections made againſt me. But whatever thoſe Gentlemen ſhall ſay, I am reſolved to ſhelter my ſelf in the peace of a good conſcience, and the protection of the juſteſt King on this ſide Heaven.

After all this, Sir, I muſt beg

Galat. v. 6.

For in Jesus Christ neither Circumcision availeth any thing, nor Uncircumcision: but Faith which worketh by Love.

THat which through the assistance of God I intend to pursue from this Text is, That the Christian Religion is of the most spiritual Frame and Constitution, the most exactly fitted and proportioned, as to the immaterial Being of the Object which it regards, so to the reasonable Nature of the Subject in which it ought to reside; That it is of a more noble and elevated Design, than were any of those course Models, which either Wickedness or the Necessity of Affairs did ever introduce among Men: And so, that it does not consist in outward performances and bodily gestures, in certain Schemes of Sacrifices, or a ceremonial Worship, in solemn Pageantries and pompous Shews, in external Rites and Usages, or carnal Ordinances and a sensible Oeconomie; but in a holy and virtuous Life and Conversation, in Faith, Love, Devotion, Humility, Patience, Contentment, Sobriety, Temperance, Chastity, in Righteousness, Charity, Sincerity, Meekness, Generosity, and all those other Graces which concur to renew the Image of God in the Soul of Man, and to dispose him for that purest Fruition of the Original it self in Heaven, which is equally apt to encourage him in the diligent practice, and to teach him what should be the peculiar Kind of his Obedience upon Earth: *For in Jesus Christ*, &c.

And indeed this Character I have given of the Religion which is acceptable to God through Christ Jesus, is so obviously held forth to us in these Words, that it ought rather to be reckoned as a Paraphrase of, than any formal Deduction from, them.

For by Circumcision must be understood the whole ceremonial Institution of the Jewish Law; that word being ordinarily used in this sense by our Apostle in all his Epistles: because the Circumcision was the most eminent Ceremony of that Dispensation, and so most proper to give a Name to the whole. And by Uncircumcision we must also mean any other kind of carnal Worship, of a like nature unto that of the Jews, and which was either customary among the Heathens, or should afterwards be invented by any of those who should pretend to follow the Doctrine of Jesus Christ. For by it the Apostle could not intend any other form of Religion but what was animal, and was chiefly consummated in corporeal Observances, and outward Formalities; since there is none of a middle kind, which could be directed to the true God, that can imaginably fall between the notion of such a one, and that genuine sort which is expresst by the subsequent part of the Text, Faith which worketh by Love; as is palpable. And therefore it is certain that he could not use both these two, Uncircumcision, and Faith which worketh by Love, as but different Phrases for the same thing; because then he had really contradicted himself, by saying, that the former availeth not in Jesus Christ, when immediately he did insinuate the contrary of the latter. And so by Uncircumcision he must needs have meant that kind of Religion which stood in contradistinction to this other; and consequently that which I have now described as the true importance of that word. So that the Exposition of the Text runs most naturally thus; Neither such an Administration as was that of the Jews, nor any other whatsoever, of no finer Effence nor Intent, can signifie any thing to those who look for Salvation through the Holy Jesus; for the main design and scope of that Religion, whereof he was the Authour, is onely Faith which worketh by Love.

Now by this we can onely understand that generous and suitable temper of mind, whereby the Nature of Man is exalted to the greatest height of Perfection that it is capable of on this side of its glorious Estate. For 'tis not possible to conceive a more emphatick or comprehensive account of all that is requisite for making up the most spiritual and divine Religion, than what is implied in *Faith working by Love*; all that can be called Sanctity or Goodness, being fully comprised in that *Grace*, thus operative and prolifick. It were easie to shew this, both from the complexion

plexion of ſuch a lively Faith, and from the dependance which all that is truly great or noble has upon it. But that lies out of my preſent Road; and ſo it ſhall ſuffice to vouch it by thoſe two other places, where the Apoſtle repeats this ſame Text, and onely alters the Expreſſion here, in the one calling it the *keeping of the Commandments of God*, and in the other *a new Creature*. Chriſtianity then, or that which availeth in Jeſus Chriſt, is a complete Syſteme of the moſt refined and improved Morality, ſuch as wholly tends to accompliſh and adorn the Souls of Men. And therefore it is ſuch an ingenuous and ſpiritual Religion, ſo reaſonable a ſervice, as equally excludes, and does tranſcend all thoſe low and carnal Schemes, which either Childiſhneſs or Superſtition did reconcile to thoſe fond and doting Creatures that have ever been wheedled with them.

Thus you ſee that I have not raiſed any other Doctrine from this Text, but what the Apoſtle himſelf did directly intend when he wrote it, and ſo what is the immediate ſenſe of the Words; and that I have not ventured ſo much upon Inferences, as Interpretations, in making it afford a Subject patly enough accommodated for that which this Diſcourſe has ſtill in its view. And now that I may go on the more methodically with it, I ſhall,

Firſt, Give a ſhort account of Religion before Chriſt. And,

Secondly, What was the ſpecial and principal Deſign of that which he preached to the World.

As to the Firſt, It is certain that in the State of Innocence our firſt Parents were wholly employed in gratitude and love to their Maker, in admiring the beautifull Frame of this World, and reflecting the Glory of ſuch a Workmanſhip upon him by whoſe fingers it was faſhioned, in mutual love to, and complacency in, each other; and ſuch like pure and ſuitable Virtues. And all this without any external Ceremonies or Formalities, any outward Schemes of Religion, or Models of Devotion, ſave onely that they, being lodged in Fleſh as well as we, could not but uſe thoſe geſtures and poſtures which were neceſſary for them in any publick Worſhip; ſo, to wit, as the Saints will do in Heaven after the Reſurrection. And the reaſon is, becauſe God being a Spirit, and ſo not capable to be the direct Object of material Motions, thoſe which formally reſpect him muſt needs proceed

from a Spirit too. And therefore all corporeal Actions come in but by accident into Religion, and cannot be pertinent to it, but so far as either they tend to occasion some proportionable ones in the Soul, (as when one in a prostrate posture is thereby moved to thoughts of Humility,) or else for the mutual subserviency and decent administration of publick Worship among many. Now in that blessed Estate there could not but be so very little need of any outward Observances, upon either of these respects, that it were very unreasonable to encrease them beyond what was absolutely necessary and indispensible.

But when Sin had overturned all things, and subjected the supreme and leading Faculties in Man, to those low and carnal Members wherein he was but a sharer with the Beasts that perish, then Almighty God, to upbraid his fall, did enjoin him a Religion as gross and carnal as himself was become, and appointed him to make Attonement by the Bloud of Beasts, for that beastly Nature he had degenerated into. Not that those material Sacrifices were capable to afford any congruous satisfaction to that infinite Being, the very Kind of whose Nature, as well as the Perfection of it, did infinitely transcend and undervalue them. Neither was there any thing intrinsick in those animal performances to proportion them for such an end. And therefore it was not merely these that were exacted, but also, and especially, the inward Sacrifice, and offering up of the Mind. Thus though both *Cain* and *Abel* did equally acquit themselves as to the outward part of the Oblation, yet not doing so as to the spiritual too, the one was accepted, and the other not. So that the external observation had no other excellency to recommend it, but what it borrowed from the ingenuous and devout Intention of those by whom it was performed; and whatever was done by the Body, could not pretend to any kind of Worthiness in the sight of God, as it did proceed from it, but only as it was informed with the pious affection of the Soul. And consequently all those outward Ministrations did concur to the true design of Religion, but materially at best; and it was still those Principles of inward Honesty and Religion, which were preserved after the Fall, that gave the formal value to them, which were the Salt that seasoned all the Sacrifices, and the Altar which sanctified the Gifts.

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However that great enemy of Mankind, who was but the more enraged to a freſh aſſault by that New Covenant of Grace, whereby all the ſucceſs of his former was ſo much defeated, did now look upon himſelf as furniſhed with a favourable enough opportunity to attempt his old project once again, and to make an eſſay how he might enveigle poor Man into a ſecond Fall. For finding that an external and ſenſible Religion was allowed him, he plies himſelf with all the dexterity of his Nature to improve that while it ſhould ſupplant it ſelf, and by the numerous croud of its performances, either quite ſmother that Mark whereto ſuch a ſhower of Arrows were directed, or elſe tear it in pieces by the ſeveral and various points which ſhould fix in it. And thus by degrees he got Superſtition, and Idolatry, and Atheiſm, ſo to overwhelm the face of the earth, as to need even a deluge to waſh it from ſo much filthineſs and abomination.

The like ſtrategeme did ſucceed too well alſo in that new World, which by ſeeing the ruines of the old, ſhould at leaſt have kept off thoſe rocks that it was daſht upon. But the Adverſary was cunning, and they were frail; ſo that the thing that prevented a ſecond deluge was not the want of a ſecond occaſion for one, but the mere promiſe of God, who was reſolved not to ſtrive any more with ſuch backſliding creatures. And therefore thought fit to form a peculiar Church and People to himſelf.

But yet ſuch was the natural complexion and genius of that ſame Race which he made choice of, that at the Inſtitution of their Law, their fondneſs to that carnal and ſenſible Worſhip, to which they had been inured among the Egyptians, was ſo very invincible, as in a manner even to conſtrain him to humour them in the very kind of that ſervice they were to pay to him, and ſo to indulge them a Religion ſymbolical to that of *Egypt*, though applied to a better purpoſe; their Ceremonies being an allowance that proceeded from no other motive than did their liberty to divorce their Wives; namely, *becauſe of the hardneſs of their hearts.*

But yet even this Condeſcenſion had not its due effect. For as their Law was at firſt occaſioned by their froward and carnal diſpoſition, with which the infinite goodneſs of God chus'd rather for a time to comply, than perpetually contend. So having once obtain'd a Religion ſo grateful to thoſe fulſome inclinations which did thus cloſely ſtick to them, they ſoon perverted that

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gratious condeſcention to which they ow'd it, and looking upon it, as if it had been to be the main and principal deſign of that Covenant whereof their *Moſes* was the Mediatour; they fooliſhly imagin'd that their God was altogether ſuch a one as themſelves, and ſo more apt to be pleaſed with the ſparkling grandure and magnificence of a flaunting and gaudy devotion, than all thoſe ghoſtly and inviſible motions, which reach not beyond the dark retirement of that breaſt wherein they are performed. And thus did they run ſo far in advancing the credit and reputation of bodily performances, as at laſt to become wholly poſſeſt with the opinion of an abundant ſufficiency in them, and that upon their account they became righteous in the ſight of God, ſo as that by the very *opus operatum* of thoſe Sacrifices and Luſtrations which he appointed, their ſins and offences were fully expiated, and he ſufficiently attoned for them.

And as for the Moral Law, they own'd no farther concernment in it, than merely to let it alone; that is, being it wholly conſiſted in Negatives, not to break forth into any outward commiſſion of thoſe things which were forbidden by it: looking upon it rather as an extrinſecal Circumſtance, than any conſtituent part of their Religion.

Yea ſo vaſtly did this prevail, that nothing happened to their Works, but what became the very fate of their Faith too. For the hopes they had of that happineſs, which ſhould accrue to them from the coming of the Meſſias, did chiefly reſpect that worldly honour, glory and greatneſs which they imagin'd was to attend him. And when ſo great and learned a part of their Rabbies were ſo much immers'd in Matter, as to deny even the being of any thing elſe, we may eaſily gueſs how little they were diſpoſed to ſpiritual things, and how great influence their ceremonial Worſhip had upon them.

Thus you ſee the original and progreſs of a ceremonial Religion, upon what account it was firſt condeſcended unto, and what were the ill effects it produc'd.

Let us now come to the other thing propos'd, the *ſpecial deſign of the Chriſtian Religion.* And that, as S. *John* 1 Ep. 3. 8. tells us, was *to deſtroy the works of the Devil*; namely, thoſe that either were directly ſuggeſted by him, or which he had been the firſt occaſion of. For the Son of God took upon him the form of a Servant, not only to be obedient unto the death of the Croſs, and

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be a propitiation for the Sins of the World; But alſo to be a Preacher of Righteouſneſs, and to reduce affairs as near as poſſible to that poſture they were in, when there was no need of one under his Office and Character. And therefore when he went up to the Mount, in imitation of *Moſes* 'tis like, to publiſh that New Law whereby he would have the lives of Men to be governed, there was nothing he propounded but what was of an exact Morality and goodneſs, of an abſolute and intrinſick rectitude and excellency, and which was altogether congruous and ſuitable to our Rational Nature, and no leſs fitted to defecate and refine us from ſenſe and corruption, than to render us meet to be partakers of the inheritance of the Saints in light; the one being really the other. So that his Religion appear'd rather to be calculated for thoſe unbodied ſpirits, that are not encumbred with the propenſions of fleſh, than for ſuch as are even ſunk in matter, and heavily clogg'd with thoſe earthly Tabernacles they carry about with them.

And as for the Ceremonies of the Jewiſh Law; Since he was the Truth and Subſtance of which they were but the Type and Shadow, his very Being, without any more ado, did fully evacuate and aboliſh them; as is clearly demonſtrated by S. *Paul* in ſeveral of his Epiſtles, and eſpecially in that to the *Hebrews*. Nay moreover, our Lord himſelf did expreſly ſhew us ſo much, *Joh.* 4. 21, 23. and he gives the reaſon thereof, *verſ.* 24. *For God is a Spirit, and he muſt be worſhipped in ſpirit and in truth.* Add to this, that he did inſtitute new Sacraments in lieu of the old ones, which, by conſequence at leaſt, was an entire abrogation of thoſe, and of that Law to which they did pertain. So that the whole eſſence and deſign of that Religion did conſiſt in true holineſs and virtue, in the improvement of the Soul, and renovation of the inward Man.

Neither did he join thoſe new Sacraments unto it, as if he intended to introduce one Ceremonial Religion in place of another, or to give encouragement thereby to any to load it with all the arbitrary inventions their fondneſs could put them upon. No certainly. 'Tis true indeed, he ſaw that the preſent circumſtances of our frail condition did neceſſarily require ſome external and ſenſible means, to diſtinguiſh us from the reſt of the world in an outward profeſſion; the better to keep us in mind of the import and obligation thereof; and to prompt us to a ſevere examination of

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our ways, a high gratitude to our Redeemer, and an Universal Love among our selves. But yet those which he did appoint were of so simple a nature, and so common an use in the ordinary course of our life, that in reason it could never be presum'd they would furnish occasion for any accessionary throng of pompous Ceremonies, at once to smother their original simplicity and design too. Wherefore in all the New Testament there is not the least footstep of any thing that looks like the giving countenance unto such. And it was in consequence to the contrary that our Text was written, when several persons that said they were *Christians*, would have had That Religion prophaned with them. For the Apostle knowing, not onely that it was dangerous to trust those, who had been train'd up from their infancy amidst a croud of Ceremonies, with any thing that might lead them back to these again, or at least divert them from that inward Righteousness whereof already they were become so shy; But also, that even in the nature of things an outward and splendid Religion did afford matter of tentation to draw aside the most of Men from paying that due attention to those unseen and retired exercises, which are onely proper to a spiritual piety and devotion; the Apostle, I say, perceiving these, did therefore by the bulk discharge them all manner of such observances and customs, and universally remove all these or the like Ceremonies from Christianity, as wholly inconsistent with, and prejudicial to such a spiritual dispensation: *For in Jesus Christ*, &c. So that no Ceremonies but such as mere necessity, or a discreet decency and order, does require, can be at all allowable unto those who expect any good from that Religion, which is to be measured by the Will of Jesus Christ, and not by the fancies of bold and designing Men.

Now that during the first Ages of that holy Religion its first and main design, which was so very visible and conspicuous, was carried on with a candour and integrity suitable to it self, is more certain than that it can well be doubted of. And I shall clearly evince it by the two following Arguments.

First, Because it could be nothing else but the strictness of its commands, and that exemplary purity of life which these did enjoyn, that occasioned all the persecution that was rais'd against it.

And

And ſecondly, becauſe the Primitive Chriſtians exerciſed their Religion in the moſt ſimple manner that was poſſible.

Firſt then, 'Twas certainly upon the account of the Excellency of that Morality, and of that ſublime Obedience which the Goſpel introduc'd, that it met with ſo bad entertainment in the world, and was perſecuted with all the rigour and cruelty that enraged Tyrants could invent. For the believing and ſpeculative part of the Chriſtian Religion, in ſo far as it has no influence upon the life and converſation of Men, was of no ſuch provoking nature, as to have embroil'd the world ſo ſadly, and rais'd the moſt diſturbing commotions that ever ſet its people in a flame. Since the appearing wildneſs and paradoxy of its moſt abſtruſe and unexplicable Myſteries, could at worſt have been but reſembling to that of thoſe frantick opinions, which in the greateſt part of Religions were admitted with the profoundeſt reverence and veneration; and which had given a precedent for the higheſt extravagances to gain credit and regard, were they but once ſhrouded with the common pretext of pertaining to things ſacred. And ſo as the no leſs abſurd and inconſiſtent, than unworthy and ridiculous fancies about the Heathen Deities, were ſo far from incenſing or offending the Higher Powers, that on the contrary they became the Objects of their adoration; So it is never to be preſum'd that any Doctrine or Tenents whatſoever could have wrought that effect, ſo long as they went no farther, than merely to be ſuch, and did not exact any other obſervance but the credulous aſſent of an eaſie underſtanding.

Neither could it be the external Worſhip and Devotion whereof it made a ſhew, that could give ſo much offence. For ſuppoſing that it had made its appearance in the world with the greateſt pomp and ſplendour; Yet how can it be imagin'd that thoſe who had abandon'd themſelves to all the fopperies and trumpery that fond Idolatry could inſpire Men withall, ſhould have ever been ſo zealous of their own madneſs, as rather than to ſuffer others be poſſeſt with a greater, to perſecute them with nothing leſs than fire and ſword, deſtruction and ruine? This, I ſay, could never have been, had there not been ſome other thing of a nearer concern at the bottom of it. Nay ſo far was it from this, that That very *Rome* which roſe up againſt the Name of Jeſus with all the violence and fury that was poſſible, was yet as

much accuſtom'd to enſlave her ſelf to all the Deities of other Nations, as to enſlave theſe unto her ſelf: Not ſeeming more ambitious to have her Empire and the World of the ſame confines, than to have her *Pantheon* well crouded with all its Idols too; as if nothing could have ſatisfied her, but to have all the Gods, as well as Men, to be wholly her own. So that when Cats and Crocodiles, and the uglieſt ſhapes that could be contriv'd, were advanced in her Temples, ſurely, had not the God of the Chriſtians been more ungratefull upon ſome other account, than that he would have engag'd her to ſome new ſuperſtition; ſhe had rather took it as a kindneſs, than any injury, to have got him mounted upon ſome of her Altars. And therefore it ſeems very obvious from all this, that it was chiefly the preceptive and practical part of Chriſtianity, which was ſo much the ſtumbling-block, and for which it came to be more inveterately hated, than any Religion that had ever before been propos'd to the conſciences of Men.

For all Mankind being deeply immers'd in the corruption of fleſh and bloud, and univerſally addicted to indulge themſelves in thoſe luſts and pleaſures, whoſe fulſome nature did beſt ſuit with ſuch degenerate creatures, it was not to be expected but that when ſo heavenly and divine a Religion came down from above the clouds, to inſinuate it ſelf into their practice and converſation, it ſhould encounter with all the ſpight and oppoſition that ſuch an unwelcome, though generous, project could be perſecuted withall; when the more excellent and lofty deſign it carried along with it, the more directly did it contradict thoſe natural inclinations, in whoſe ſatisfaction all the reputed happineſs of the world was formerly placed. And upon that ſcore the Religion of the Holy Jeſus was lookt upon as ſome malevolent and inſiduous deſign, to deſpoil the world of all that was dear unto it; and to be as cruel an attempt, as if that had been even literally directed to rob every body of his neareſt Relations, nay to deprive him of his right eye, and right hand, and leave him no more but the paſſive trunk of a mutilous body to breathe into. This is undoubtedly the moſt rational account that can be given, wherefore, of all the Religions that ever ſet foot in the World, the Chriſtian onely was that which lookt ſo terrible and ſurprizing, as to raiſe all the Power and Wit of Mankind to the greateſt enmity and violence againſt it.

Yea,

Yea, not only is it thus evident that the ſignal and grand deſign of Chriſtianity was to reform and improve the lives of Men; But alſo on the other hand it is palpable that in thoſe Primitive Ages, all who made profeſſion thereof were as ſimple in the garb of their Religion, as they were in that of their Bodies; and that was ſimple enough. Indeed their circumſtances were ſuch, that they were glad to have but any corner to aſſemble themſelves into. And they were ſo ill provided of what could advance any external grandure, that it became one of the charges laid againſt them, that their Religion behov'd to be ſome mean and skulking thing, ſince of all the Religions that had ever appear'd in the world, it onely had no Temples wherein ſolemnly to worſhip its God. And till the days of *Conſtantine*, that Churches were built in a Magnificent manner, they had ſcarcely Huts to preach in; and the beſt they ordinarily made uſe of, was but ſome upper Room in ſome private houſe or other. What therefore could be the other pomp of that Service which was ſo ill lodged, and which for the moſt part was brought forth, as was he to whom it was directed, in an Inn or a Stable?

But though they wanted thoſe outward advantages, yet as to the genuine part of their duty, there was never any thing more heavenly and devout, more zealous and fervent; and they were frequent in Prayer and Exhortation, and in receiving the Holy Euchariſt, without any noiſe or ſplendour, or any thing that could look like vanity or ſuperſtition; being ſo extremely intent upon the ſubſtance of the thing, as never to ſuffer one thought to be diverted about the external form of it.

Hitherto then did the Chriſtian Religion preſerve its native Temper and Inſtitution. But, alas! not long after that, things began to put on another face. For when once they got an Emperour to be as much Chriſtian, as before him all of that Title were the contrary: And ſo when Liberty and Riches, thoſe two dangerous things, if not cautiouſly made uſe of, began to flow in upon them apace; then they quickly became proud and wanton, ambitious and fancifull; and began to vye grandure and pomp with all the world, and from one extreme running into another, to buſk every thing that related to their Religion in as gaudy a dreſs, as that was ſimple and mean it had wont to be accoutred withall: As if they had imagin'd, that ſince their Religion was the moſt ſublime and excellent that ever adorned any ſociety of

Men; therefore it ought to be the moſt ſplendid and magnificent too. So that the Fathers began to pray for the Perſecutions again, to purge the Church of all thoſe ſupervenient deckings, and to force thoſe who did haunt it unto their old humility and charity, and unto that ingenuous and plain manner of Devotion, which was onely ſuitable for ſo ſacred a place.

But ſtill they went on, untill at laſt the Viſage of the Church became to be ſo painted and patcht over, as that one who had ſeen it before, ſhould not have now known it for his old and modeſt acquaintance. And thus at length affairs came up to that height wherein they are in the Church of *Rome* at this day. A Church that has been ſo much infected with the contagious ſuperſtition of other Religions, as to render her own but a Mongrel compoſure of them all. A Church that has perverted the moſt noble deſign into the worſt purpoſes, that has daub'd the moſt beautifull Religion with the moſt ugly and preternatural inventions, and that has tranſplanted the very Being of it from the Soul to the Body, from a Spiritual to a Carnal Soil. But ſhould I once launch out into this Subject, ſo vaſt and ſpatious is it, that the whole day would not ſerve to go over it. I ſhall therefore onely touch at ſome few things in general.

And firſt, What ſhall be ſaid of the Rites and Ceremonies of their Worſhip and Sacraments, and that outward pomp wherein they are performed? They are now become altogether Theatrical, and their grand Maſs, eſpecially if ſaid by the Pope himſelf, is certainly one of the moſt bombaſt pieces of Pageantry the world ever ſaw. The thing is too well known that I ſhould inſiſt upon it; And therefore I ſhall onely refer thoſe who are not ſufficiently informed, to the 2d and 3d Chapter of the firſt Book of the Famous Mr. *Claude* his Hiſtorical Defence of the Reformation; where, though the Subject be not more lively than truly deſcrib'd, yet it comes ſhort of what really it is; as any body who has been at *Rome* eſpecially can atteſt; and as may be gathered from the Deſcription of a Roman Service, written by a Jeſuit in a Letter to a Friend of his. It runs thus: *We are ſure* (ſays he) *that the Society did employ* 9000 *Florens in the late Solemnity. They caus'd to raiſe a great Machine in our Church of* Farneſe *at* Rome, *in honour of the Holy Sacrament of the Euchariſt: It was* 120 *Palms high, and* 80 *in breadth; wonderfully adorned with excellent Statues, with delicate Images, with rarely painted Hiſtories, and Emblemes, which did raviſh*

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the Eyes of all the Beholders; and having burning upon it upwards of four thouſand Flambeaux, the light did ſhine ſo very radiantly all about in the Church, as that one durſt hardly look up, for fear of being quite dazzled. They did celebrate the Service with ſo much Pomp, and with ſuch a tranſporting Conſort of the Popes Muſicians, that there wanted nothing but the Preſence of the Pope himſelf to make up the moſt magnificent Shew that ever was upon the Earth. The Archbiſhop of Rhodes *ſaid the Maſs; there were twenty two Cardinals preſent, and the whole Prelates almoſt of the Roman Court, with all the Ambaſſadours of Kings and Princes, and the greateſt part of the Religious Orders of* Rome. We may conjecture from this, as *ex ungue leonem*, what is the ſuperſtition of that Church.

But, Secondly, there is nothing more viſible than that it has been its great ſtudy and endeavour to take off all the burthen of Religion from the Soul, and lay it upon the Body. For if this but trudge and ſmart ſufficiently, the other will have but little to doe. And that is evident,

Firſt, By their Doctrine about the Sacrament of Penance; where not onely they have fitted the word for the purpoſe, but alſo have ſo ordered the matter, that there is no more inward ſorrow required in the mind, but what is animal, and what every Beaſt has when it is dragged to the Shambles, that is Attrition, or Sorrow proceeding merely from the fear of Danger. And if the Penance enjoined be but exactly gone about, then all is well enough. So that at this rate one needs never to be at the pains ſo to wean his Soul from the World, as by a pure and benevolential Love, or even complacential either, to fix it upon God; which to doe is certainly both the greateſt Difficulty and Deſign of our Religion. Becauſe he has no more to doe, but to be afraid of Hell, and to run to a Prieſt for Abſolution, and then to perform ſuch corporeal Exerciſes, as he ſhall preſcribe; and theſe, no doubt, will not be too ſevere. Who then would not be encouraged to ſin by this Doctrine, when they are taught by it how to redeem the offence ſo eaſily? And though they require a purpoſe of ſinning no more, yet that being founded upon the ſame motive, namely, the Fears of Hell, one may be in Heaven, or at leaſt in Purgatory, before he begin to learn how he ſhould love his God as he ought.

But this may be prov'd, not onely by their Doctrine, about this particular Sacrament, but even about them all in general. For what

what can doe it more, than that the very *opus operatum* of the Sacraments, produces Grace in the receiver of them? And therefore they need not ſeek for Holineſs it ſelf, and a fully formed piety, before they approach them, ſince they expect that from them as their proper and formal effect; but onely for certain Diſpoſitions and Perquiſites to it. And who knows not that the one is much more eaſily acquired than the other?

Nay, they go farther than all this, and to the *Sacraments* they add the *Sacramentalia*; and theſe come ſwarming in upon Religion, as the Locuſts did upon *Egypt*. For they hold, that by pattering over the Lord's Prayer, by caſting the ſign of the Croſs, by a daſh of Holy Water, by having a bit of an *Agnus Dei* about one, or the Relick of any Saint, nay, or even a Medall of one, by being in ſuch a Confraternity, or Sodality, or by wearing ſuch a Scapulary, or Frock; in a word, by doing any thing they have a mind to, Grace is ſtill ready waiting on, and the Soul is thereby ſanctified, and made holy.

But moreover, their Doctrine of a general intention concurs mightily to help up all: For if at the beginning of any duty they ſhall but in the general intend to doe it for ſuch an end, then there is no more required; and if the Body do but go about it, the Soul needs not be at the fatigue of a conſtant attendance with its Intention. So that the Soul gives out the orders at firſt to the Body, to march there, or there, and after that it ſelf goes a wandring where it pleaſes. Thus though the Office of their Church takes up a conſiderable time, yet if a Prieſt addreſs himſelf to it with a general intention, and his Lips but mutter it over, he may be thinking all the time he ſays it, as he liſts. It is juſt the ſame caſe with that of thoſe lewd kind of people, who being bid ſay Grace before Meat, anſwer, that they did it in the morning for all the Day.

I ſhall inſtance another Doctrine more, and that is their Tenent, that the inherent Righteouſneſs whereby one is juſtified, does not conſiſt in any temper or frame of the Soul; but in a certain phyſical Quality which they call habitual Grace. So that it is not upon the account of any Holineſs or Virtue reſident in the Soul it ſelf, as contradiſtinguiſht from that Quality, that one is juſtified; but merely by it, as that ſanctifying form by which onely we are acceptable to God. Beſides the Nonſenſe of this, which is as great as may be, certainly there is much prejudice in it to the

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true intent of Religion, especially considering that it is produced, not by the Soul it self, but by the *opus operatum* of the Sacraments. I do not deny that many of them hold, that Faith which worketh by love does formally justifie in the sight of God. But first, this is but the opinion of some, and very far from being that of all of them. Then secondly, there is none of them but he looks upon it as an extraordinary case, and so must maintain that there is no necessity at all for one to be justified upon these terms. So that if ever there was a carnal and external Religion in the World, sure that of *Rome* is much more so; for never was there any so exquisite and learned in the art of carrying it on so far as this.

Now for improving what has been said to our own use, I shall onely recommend that Exhortation wherewith the Apostle addresses the *Galatians* in the beginning of this Chapter, upon the like occasion, *Stand fast in the Liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage; For in Jesus Christ*, &c. Ye have heard what is the peculiar Design of our most holy Faith, and how much that is perverted and imposed upon by that Religion which the Church of *Rome* has endeavoured to shuffle in in its stead. And therefore if ye have any regard to your Souls, ye'll never abandon so holy, so rational, so generous a Religion, and embrace so gross and carnal a Superstition in place of it.

I presume I need not use any more Arguments from the competition of these two, after what has been already discoursed, having all along so manifestly shewn how destructive and ruinous any such Religion, as the Roman, is to the main and special Design of true Religion in the general, and far more of that which availeth in Jesus Christ. So that having so fully discovered the precipice, it were to suppose an equal want of sense both in the Speaker and Hearers, to press you with any Reasons not to leap over it, when none but such as really are uncapable of any, can ever be guilty of the Folly.

Yet I hope it will not be impertinent to offer some more general Motives to your consideration, that those who either could not follow the thread of the Discourse closely enough, or who, having done this, yet perhaps are not so nearly touched with it, as they ought to be, may meet with what may happen to be both more plain and convincing unto them, if indeed any thing can be more so.

Now our Saviour does aggravate the Infidelity of the Jews with this, that if he had not come and ſpoken to them, they had not had ſin; but now they have no cloak for their ſin: If he had not done the works among them that no other Man did, they had not had ſin, *John* 15, 22. 24. So ſay I to you; If ye had not been educated and trained up in the true knowledge of the Son of God; if ye were not furniſhed with all the means neceſſary for being fully convinced of the Excellency of our Religion, infinitely beyond all the falſe pretending ones that ever inveigled the World, then perhaps ye would have no ſin, that is, not ſo great a degree of it, though ye ſhould have been of the Communion of *Rome*. But now if ye ſhall fall away, and turn your back upon that Church wherein ye have been bred, and which comes as near to the primitive truth and ſimplicity of the Chriſtian Religion, as that of *Rome* does to the Jewiſh and Pagan, and that is as near as may be; if, I ſay, now ye ſhall make Shipwreck of your Faith, then you will have no Cloak for your ſin. 'Tis ſad Language in the 6th of the *Hebrews*, and fourth Verſe; *It is impoſſible for thoſe who were once enlightned, and taſted of the heavenly Gift, and were made partakers of the Holy Ghoſt, and taſted of the good word of God, and of the powers of the world to come, if they once fall away, to be renewed again unto repentance, ſeeing they have crucified the Son of God afreſh, and put him to an open ſhame.* An Expreſſion which quadrates, even in the literal ſenſe, but too well to the Church of *Rome*, her Maſs equally performing both theſe.

And indeed if we be miſtaken in our Religion, as it ſtands in oppoſition to Popery, we may juſtly uſe *S. Victor*'s Argument, and tax God himſelf with it, ſaying, *That it is He that hath deceived and deluded us. For ſince we have got all our Faculties from him, both thoſe of our Reaſon, and of our Senſes, it is evident that whatever theſe do neceſſitate us unto, and do unavoidably force us to admit, muſt be refounded upon him from whom that neceſſity was at firſt derived.* But ſure it is impoſſible for any (abſtractly ſpeaking) to advert unto the native Dictates and Principles of his Reaſon, or ever conſult the certainty which his ſenſes afford him, and yet be Popiſh too. And of this the greateſt Champions for *Rome* have been ſo conſcious, as not finding any imaginable way how to reconcile their Religion with the Faculties of Man, to cut the troubleſome knot they could not looſe, and cry down all Reaſon as the greateſt Heretick in the World. And had but that ever been at *Rome*, or

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in *Spain*, in such a concrete manner, as that Fire or Rack could have got hold of it, we should long e'er now have heard of the sad tortures it had endured in the Inquisition. And that I may not be thought to say this *gratis*, I do appeal to *Gonterius*, *Perronius*, *Arnoldus*, and that Jesuite *Verronius*, who triumphed mightily in his bold Method, to confound all the Protestants, which was by denying and renouncing all the Principles of Reason with an open Mouth, and brazen Brow, and never to deign an Answer to any Argument drawn from it against any of their Tenents, but directly and downright to deny it. So that he maintained that these Maxims of Reason, *Impossibile est idem simul esse & non esse*, *Quidquid est, quamdiu est, necessario est*, *Non entis nulla sunt accidentia neque attributa*, and such like, ought utterly to be refused. And let no Papists say that these were but private Authours, and they are not concerned in them. For this Book of *Verronius* had all the approbation that their Church could give it, unless a general Council had been called for that end. For the Pope himself hugg'd it very kindly; the King of *Spain* back'd it with his Authority; Cardinals, and Archbishops, and Bishops, and the whole Clergy of *France* recommended it; Nay the very *Sorbon* put its Seal to it also. Sure the Bishop of *Condom*'s Book, that makes such a noise, was never better vouched.

But we need not run to this. For I defie them to shew me any of their Writers upon Transubstantiation, who has not some whining kind of Language or other against our Reason and Senses. And the Authour of that late pretended Answer to the Funeral of the Mass, addresses himself to his Reader thus, *pag.* 4. *Here I humbly intreat the Protestant Reader* (says he) *to reflect, that in the Mysteries of Religion we must captivate our Understanding* (*that is to say, suspend it from asserting what it might judge, had it nothing to relie upon, but the sole relation of our senses*) *to obey Christ. God will have, as an Homage due to him and his Veracity, this proud faculty of Man, which is earnest to judge of all, submit to his word.* Thus he; and surely very like the Wolf to the Sheep in the tender of peace between them. For the first Article he proposed to them, was, that they would lay aside all the Mastives by which they were guarded from him. For well he knew, that if once they were rendred so defenceless, they would soon become his Prey. Just so, if the Protestant Readers of that Book, would but once lay down the certainty of their Reason and their Senses, he would

find it no difficult task indeed *then* to perſuade them of Tranſubſtantiation, if *then* they could be perſuaded of any thing at all.

I ſhall not ſtay any longer to confute this: Onely I muſt ſay, that either we have certainty in the due exerciſe of our Faculties, ſo that whatever we clearly and diſtinctly perceive to be true, muſt neceſſarily be ſo; or elſe we are but Scepticks, without the certainty of any Thing, or Religion, imaginable. And I would ask any of the Church of *Rome*, how, or by what principles he comes to be perſuaded of that Infallibility they boaſt ſo much of? For either he believes it rationally, and upon ſufficient grounds, or not? If not; then whatever He does, yet we preſume he muſt not take Us to be the Fools to be irrational too. But if he yields his aſſent, becauſe of evident conviction, founded upon certain Arguments, then I ask him how, or by what means he comes to be aſſured of their certainty? Here he muſt either run on *in infinitum*; or at laſt muſt acknowledge an entire confidence in his own Faculties, and that by an inward Conſcience and perſuaſion of Mind, ariſing immediately out of the bright evidence which ſhines from a clear perception. Now if his Church, that pretends to ſo much Infallibility, ſhould define any thing that contradicts the certainty of thoſe Faculties; then I would deſire of him, how he would behave himſelf: For it is an undoubted Maxime in nature, That no Conſequence can be more firmly eſtabliſhed, than is the Antecedent upon which it is built. Wherefore no Definition of that Church can be more certain, than it is that ſhe is infallible. But the certainty of her Infallibility depends entirely upon the certainty of his Faculties, as I have demonſtrated: But now, by the very virtue of that Infallibility, his Faculties are rendred uncertain, according to his own Conceſſion; What then ſhall he doe? For now he muſt either hold this contradiction, that his Faculties are both certain and not certain; or elſe he muſt reject that Infallibility which ſupplants it ſelf, by thus overturning and undermining that very ground upon which it was rear'd.

From all which it follows, that ſince the Arguments for which the Infallibility is pretended, do equally involve the certainty both of our Reaſon, and of our Senſes: And ſince the Doctrine of that Church does not onely really contradict both, but is alſo acknowledged to doe ſo; therefore that Infallibility, as conſidered to have actually intereſſed it ſelf in thoſe Definitions, is the

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moſt abſurd and ſelf-murthering *Chymera* that ever was dream'd of in the World. And if any Papiſt will anſwer me this Argument, then I'll dare to ſay, we ſhould indeed turn Papiſts, but then alſo we ſhould turn any thing elſe: For then we behov'd to renounce all the certainty of our Faculties, to admit the greateſt contradictions and nonſenſe imaginable; and if we were once at that paſs, what ought we not to doe? Ye ſee then how far the certainty that we have of our Religion amounts; to wit, to no leſs than to that we have of the Being of a God, that that God is not a cheat, and that we our ſelves are reaſonable Creatures; and he that would deſire any more would not know what he were deſiring. Reflect therefore well upon that fore-cited paſſage out of the *Hebrews*; and conſider ſeriouſly with your ſelves what a degree of illumination you have for your Religion, and what will be your doom, if having ſuch, ye fall away from it.

But though this be ſufficient to found the moſt preſſing Exhortation to adhere with conſtancy unto our Religion; Yet there is another ſecondary reaſon which I'll preſume to recommend to you; and that is, That our Religion is the moſt loyal Religion in the World; ſo that the more cloſely we ſtick to it, the more ground we give our King to truſt us, and to be aſſured of our honeſty to him. For by our Religion we cannot fear our God, but we muſt honour our King, and obey him for Conſcience-ſake. We own a Religion that is both pure and gentle, meek and peaceable; that teaches us all the ſuitable qualities that can make us as good Subjects as Chriſtians. And for thoſe wild and unaccountable Fanaticiſms that at every turn makes Religion their pretence for Sedition, Tumults and Rebellion, we hate and deteſt them, and look upon them as the ſcandal of Chriſtianity, and plague of humane Society.

But ſhould we once become Papiſts, then let them talk what they will, our Religion would oblige us to other things. It is true the French have much ſhaken off that Yoke of bondage to the Pope. And our Brittiſh Papiſts do now begin to be aſhamed of the depoſing Power. But certain it is that the Pope himſelf is as tenacious of the pretence as ever he was. And when he has the Thunder of Heaven in his Hand, and all his Clergy ſo entirely his vowed Slaves, there is not too much ſecurity to be had; but eſpecially when all the Clergy pretend to an exemption from the Juriſdiction of the Civil Magiſtrate, and that by Divine Right;

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an opinion very proper to embolden them unto all the villany imaginable; and when all the Laicks do ſo hang at the Clergyman's Belt by their auricular Confeſſions; an artifice ten thouſand times more apt to blow up the People withall, than ever was the whining tones of a Tub-preacher, though the World has even ſadly enough experimented the influence of this: For ſuppoſe that general Orders were given out by the Pope to all the Confeſſours to inſtill the Depoſing Doctrine into the Conſciences of their Penitents, and to deny abſolution to thoſe who would not be prevailed upon, or at leaſt to manage it ſo warily as to make it depend much upon that; ſuppoſing this, I ſay, would not the Loyalty of a Nation be much in hazard? Aſſuredly it would, unleſs in ſuch a Kingdom as *France*, where 200000 Souldiers is the onely Counterpoiſe againſt ſuch a miſchief. And therefore a King in a Popiſh Countrey, muſt always either live at his Holineſs's Beck, or elſe, as if he had made but a new Conqueſt of it, upon the confidence of an Army ſtill on foot. And he muſt be a great ſtranger to the intrigues of the Court of *Rome*, who ſees not that it is but waiting for a favourable occaſion to pay back the dealing of *France* in its own coin; and that ſo ſoon as that ſhall ever arrive, it will not fail to doe ſo, even to the uttermoſt farthing.

Wherefore as ye love your Reaſon, and your Souls, as ye love your God, and eternal Happineſs, as ye love your King, and your Countrey, hold faſt the profeſſion of your Faith without wavering, ſtand faſt in the Liberty wherewith Chriſt hath made us free, and be not entangled again in the Yoke of Bondage, of a ſuperſtitious, and unreaſonable, and diſloyal Religion. *For in Jeſus Chriſt*, &c.

Now unto God the Father, &c.

FINIS.